Pastor Edmon

A Magazine for Church School Workers

The Church School Teacher

l. XIII MAY 1944 No. 5

THE CHURCH SCHOOL TEACHER

VOLUME XIII No. 5

MAY 1944

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CONTENTS

ARTICLES PAGE

FROM MONDAY TO SATURDAY 1
Edmund O. Rausch

EVANGELISM THROUGH CHURCH SCHOOL LITERATURE 5
Park Hays Miller

WE VISIT IN NORTHWEST CHICAGO 13
Herman G. Nelson

AN ASSOCIATE TEACHER 17
Oscar E. Engebretson

ARE THEY INTERESTED? 19
Ruth Bonander

ACTIVITIES IN THE REALM OF CHRISTIAN EDUCATION 23
I. O. Nothstein

A COMMON PROBLEM 27
Lillie M. Saunders

EDITORIAL COMMENT

CHRISTIAN FAMILY WEEK 3

VACATION SCHOOLS 4

Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Evangelical Lutheran Augustana Synod of North America. J. VINCENT NORDGREN, Editor, 415 Harvard St. S. E., Minneapolis 14, Minn. *Yearly Subscriptions:* five or more to one address, 75 cents each. Single subscriptions, 85 cents. In changing address, give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., under Act of March 3, 1879.

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From Monday to Saturday

By EDMUND O. RAUSCH

A PAPER on a topic such as this can be made as large or small as we like. The importance of the subject as well as its many implications bespeak a discussion of some length if we are willing to consider it that carefully. I propose here to make my discussion just long enough to view the subject in a context of our present, everyday life.

The basic task of our Sunday schools, as I see it, is to take our children as they are and do what we can to develop them into well-rounded, Christian personalities, able to live effectively as Christians in the world which will be theirs. It is a matter of changing babies gradually into mature Christians.

This task is not easy, especially not when we consider the time we have. The church has the children an hour or two each week (provided the children come regularly) and about thirty minutes of this is class time. The public school has them twenty-five hours, though not all year long, and the home is estimated to have them seventy. Obviously, the two hours are not enough. We must reach into the seventy.

Let us look at this matter from a different angle. The Boy Scout organization has often said, and truthfully so, I believe, that no real boy scout has ever become a delinquent in the legal meaning of the term. I have no similar figures for the Sunday school, but I doubt

that we could brag of a similar record. That sounds pessimistic, I know, but let me explain. In the first place, scouting does not attract every boy. Many people think that it has its greatest attraction for only certain types of boys, those who are more serious-minded, perhaps. Then, too, many boys join scout troops because of the influence of good companions—a "clean crowd" as the scout code has it—or of parents who are taking an intelligent interest in the boy. In the second place, troops are not expanded nor are new ones formed unless leaders are available. There often is some overloading of leaders, of course, but scout leaders realize that when their work loses its effectiveness the movement will lose public support, financial and otherwise, and will thus fail in the high purpose of character building which it has set for itself. Thirdly, scouting teaches the boy a way of living and at the same time absorbs a great deal of his free time. The Sunday school, I fear, does not attract every boy either, but certainly it has never felt satisfied with taking only a certain number and keeping others on the waiting list. Just think how the problems we have would be simplified if we limited our numbers. I think, too, that where the Sunday school has been able to teach a child the Christian way of living and to get him to use additional time for activities of his class or his church, it can do and is doing fully as good a job.

That is the deeper task of the teacher. A good scoutmaster does a good deal more than meet with his troop for an hour or two each week. So, also, do many teachers.

I have mentioned juvenile delinquency. This, as you probably know, really is not a disease of our society; it is a symptom. Much like fever, it tells us that there is something wrong in the child's life or surroundings. Let me note first that delinquency is a legal term, not necessarily a final judgment of the child's conduct. No child is officially delinquent until he has been found guilty in court. A child can be judged too harshly if the court does not get a true picture of the particular case. Or, if the child is never caught and brought to account for his misdeeds he will not be on the list which the probation officer has though, morally speaking, he or his parents or someone else probably should be. Causes of delin-

Continued on page 30

Christian Family Week

NATIONAL Family Week is to be celebrated this year May 7–14. Mother's Day falls on the fourteenth.

National Family Week is designed to call attention to the place of the family in American life. The family has always been important, and we have always more or less taken it for granted. Recent trends, however, have given cause for concern over dangers that threaten the home and the family. With the development of our industrialized and urbanized society the home has tended to become to an increasing number of persons only a place to eat and sleep. The war has put new burdens on the home and created many tensions in family life.

Even outside church circles Family Week will be given attention in an effort to safeguard this essential institution against the disruptive forces that have accumulated to threaten it.

In emphasizing the sacredness of the family and in helping to build up ideals that safeguard the home, the churches will make a valuable contribution to our national life. At the same time the churches have a rich opportunity to correct a point of view that has been all too prevalent in religious circles, namely, that Christian education is mainly the task of the church and Sunday school, with the home playing a minor role. More near to reality is the point of view that Christian nurture is primarily the task of the home with the schools of the church playing a supplemental role. Surely much of what contributes to the moral and spiritual growth of children comes from the home. Without arguing the matter, we can all agree that Christian education is a shared task in which both the church school and the home have an essential part to play.

Family Week is a time for the home and the school to recognize the partnership that should exist in the Christian education of our children and youth. It is a good investment for the church to make.

Special literature is available to help churches implement their observance of Christian Family Week. Three folders are recommended from the present Program for Congregational Life and Growth: *Calling All Parents, The Family Altar,* and *Children's Prayers.* These should be distrib-

uted either at Sunday school or at a Sunday morning service. Order from the Augustana Book Concern.

A letter has gone out from the Parish Education office to all pastors and superintendents, explaining the purpose of Christian Family Week and urging participation. Copies of the three tracts have been enclosed, together with a folder, *National Family Week,* which contains valuable suggestions published by the International Council of Religious Education.

Vacation Schools

ONE of the bright spots in the horizon of parish education in the Augustana Synod is the increased amount of interest shown in the vacation church school. The enrollment has been growing each year. In 1940 it was more than three times what it was in 1920.

The vacation school has made a great contribution to the life of our church and its people. It has been in existence among us for almost a hundred years. Next to the Sunday school and confirmation class, it has been the most valuable agency of the church for educating our boys and girls in Christian knowledge and life.

Our fathers supported the school with enthusiasm. As a rule, they provided good teachers and paid them well. They were willing to spend money for books and other materials. And they maintained these schools, not for a mere week or two, but usually from four to six weeks. It was a good investment, for the pupils as well as for their parents and for the congregations.

As one goes through the reports of our churches today, it is difficult to escape the impression that the vacation church school is in danger of being streamlined to death. A week or two of two hours a day is hardly enough if one hopes to make lasting impressions and give adequate guidance; more time is needed. Then, too, many of the churches are offering less substantial and pedagogically effective courses than they could if they would put forth a little more effort and a spend a little more money. A good school needs competent teachers, adequate materials, and the moral support of its constituency. Is it not reasonable to insist that a congregation ought to spend at least as much for its educational program as it does for its music?

Continued on page 29

Evangelism
Through Church School Literature

By PARK HAYS MILLER

Editor's Note. Child evangelism is being emphasized in many quarters today. Some of those who are promoting it with greatest enthusiam are depending much more on emotional appeal than on instruction in the Word of God. What Dr. Miller advocates avoids the extreme of high-pressure revivalism on the one hand and the extreme of formalism and intellecualism on the other. Though his paper was originally prepared for reading to a group of editors at the February meeting of the International Council of Religious Education, his observations will interest a large number of church school teachers.

IN THE subject "Evangelism Through Church School Literature" some words need to be defined.

"Evangelism" and "evangelist" are words which rouse different reactions in different people according to their experience. For some these words represent the very heart of the Christian religion. To others they suggest a kind of fanaticism which needs control and even suppression. Surely there is an evangelism which is sane and constructive, and there is also an education which is vital, warm, and regenerating. So that we may think in the same terms, let us make our own definition of evangelism.

The "gospel" or the "evangel" is of course the heart of evangelism. We may define evangelism therefore as the process of presenting the gospel of Jesus Christ with a view to securing its acceptance. It involves both the presentation of the true gospel and the definite effort to secure a favorable response to that presentation. If Christ is central in the Christian gospel, the presentation of the gospel is a presentation of Jesus Christ, and the response which is sought is the decision to accept Jesus Christ as Saviour and Lord. Evangelism is therefore the presentation of Jesus Christ with the

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definite purpose of leading persons to become His disciples.

The other words calling for definition are "church school literature." We interpret "church school literature" as publications for use in the church school, consisting in the main of magazines and papers, such as our illustrated Sunday school papers and magazines, and curriculum publications, including Sunday school lessons or study material for both pupils and teachers.

With these definitions accepted, our task is to discuss the way in which these various publications can be made an agency through which the gospel of Jesus Christ may be presented so as to result in Christian discipleship on the part of readers and students.

Central in evangelism is the step of decision, deliberate choice, or commitment. Without this decision or commitment there is no real evangelism. But the correlative of center is circumference. A middle point is always bounded on either side by other points or areas. You can not have a middle without having something to which it is central. The moment we say that decision is central, we grant that it must be surrounded by something else, that it must be preceded by something and followed by something. This is significantly true of evangelism. The decision to accept Jesus Christ as Saviour and Lord must of necessity follow some other experience and be followed by still other experiences, or the decision is without meaning and without fruitful consequences.

If we had only the Gospel by Mark we might think that a Stranger came one day to the shores of the Sea of Galilee and saw two fishermen, and in a voice that these fishermen had never heard before said to them, "Come ye after me, and I will make you to become fishers of men," and they forsook their nets and followed Him. We might imagine that there was something about this Stranger so commanding that without rime or reason they gave up their work and became His disciples. But John tells us what we might well have guessed, knowing Jesus as we do. John the Baptist had introduced Andrew to Jesus and Andrew had spent the night with Him. Andrew had rushed off to find Simon and cried, *"Eureka, eurekamen,* we have found the Christ." And he brought him to Jesus. These two men came to know Jesus, not fully, for there was very much to learn, but enough to have confidence in Him,

enough to put Him above boats and fish and money, and to follow Him. The point is this: Jesus did not ask these men to follow Him until they knew enough to accept His invitation with some degree of understanding. They knew Him and they knew that they were to follow Him and learn to help Him in His work.

This principle of preparation for an intelligent decision is fundamental to the gospel. Paul wrote: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not heard? and how shall they hear without a preacher?"

Not only was the invitation of Jesus to Peter and Andrew and their acceptance preceded by learning to know Jesus well enough to follow Him; it was followed by months spent in the school of Jesus. Who can say just when in the experience of Simon Peter he was "evangelized," for one decision was followed by another, and one stage led to another. By the Sea of Galilee Simon forsook all and followed Jesus. It was later near Caesarea Philippi that Jesus could ask the disciples, "Who do men say that I am?" and Simon could answer, "Thou art the Christ, the Son of the living God." It was when many of the disciples turned back that Jesus said to the twelve, "Would ye also go away?" and Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life." It was after his denial of his Lord that Peter said, "Thou knowest that I love thee," and Jesus said: "Feed my sheep. Feed my lambs." It was still later, after the resurrection of his Lord, that he was given the choice between the threat of prison and ceasing to witness for Christ, that he made his decision, "We must obey God rather than men." Where did his evangelism and his education begin? The decision was central, but it was set in the midst of preparation for it and the growth of fruits from it.

If this analysis is sound we must conclude that in attempting to make a Sunday school literature evangelistic in the real and best sense, there are three steps to be taken, none of these independent of or unrelated to the others; each definite and yet all fused into one consistent whole; each necessary, but none sufficient in itself; each contributing its part, but able to contribute its part only in relation to the others.

1. The first of these steps is

the imparting of knowledge as a basis for decision.

There can be no real commitment to Christ without a knowledge of Christ which is adequate for the individual making the choice and for the choice which is being made. Every effort to make Jesus Christ known in His person and ministry is a definite contribution to evangelism. If readers and students can be led to see something of Jesus' strength, His courage, His loyalty, His purpose, His love, His self-sacrifice, His cross, His resurrection, His power to transform those who believe in Him, they are being prepared to answer the call of our Lord, "Come ye after me." If readers are led to see something of the meaning of the Christian life, what it means in personal character and conduct and service, they are being prepared to answer intelligently the call of Jesus Christ.

2. The second step is *the definite challenge to a decision.*

To Peter and Andrew Jesus said, "It's time for you men to make up your minds. Which shall it be, boats and nets and fish, or discipleship and service?" To the Twelve the time came for Jesus to say, "Make up your minds. Follow the crowd or follow me. Which shall it be?" To Peter he said: "You have had many experiences with me. You have been both heroic and cowardly. You have been both loyal and disloyal. You have been faithful and unfaithful. Make up your mind. Do you really love me?" He used a parable to press home this matter of definite decision: "Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it. Make up your mind but make it up on the basis of careful thinking."

Is it at this point that we fail? Do we challenge our readers and students to a decision? People can not drift into the kingdom of God. They must make a definite decision. Every right choice, every worthy decision, every acceptance of duty, is a step in Christian discipleship, and often we can not say which of these is the crucial choice. Was Peter's crucial choice by the Sea of Galilee, or near Caesarea Philippi, or after the feeding of the five thousand, or after his denial, or by the fire on which the fish had been cooked, or when threatened by the Jewish authorities? Who knows? But we do know that it was these decisions that counted, and that we must

challenge our readers and students definitely to decisions, whether it be the decision to practice the presence of God or the decision to play a Christian's part in this world of injustice and suffering.

3. The third step is *guidance in discipleship after decision.*

As already pointed out, Peter's initial decision to go after Jesus was followed by other decisions to keep on following Him or to renew his allegiance after failure. His understanding of Jesus needed to grow, his realization of what discipleship meant needed to be deepened, his concept of the Kingdom needed to be corrected and broadened. He needed to expand his measure of forgiveness from seven times to seventy times seven. He needed to learn to substitute the sword of the Spirit for the sword of steel, and the grace of God for his own human resolutions and promises. Any aid, therefore, which we give our readers and the students of our lesson materials to help them grow in their ideas of God, in their understanding of Jesus Christ, in their view of the Christian life, and in their sense of obligation to society, is clearly a part of true evangelism. Gipsy Smith, Sr., told the story of a convert whom he met on the street. "How are you getting along," he inquired. The answer indicated that the convert seemed quite pleased with himself, so the evangelist followed with another question: "What about the sovereign you owe Jones?" "Oh," said the convert, "that is one of the sins Jesus forgave." Said Gypsy Smith, "We had to take that convert in hand and give him a course in Christian ethics."

Evangelism which stops short of Christian ethics does not deserve the name of evangelism. The nurture of the Christian conscience is essential, and space given to the development of the Christian life and Christian ideals of conduct in our publications is a direct contribution to evangelism.

Before considering especially our lesson publications, we may ask how we can promote evangelism through our illustrated papers and magazines. If what has been said is true, the answer is comparatively simple, although putting it into effect with writers may be far from easy. In stories, articles, and editorials we should endeavor continuously to make Jesus Christ known. On this background we should bring our readers face to face with the divine imperative, the demand for decision. And then

we should seek to nurture Christian faith and life. The order of these is logical, but in experience they may well be simultaneous. Decision may lead to fuller knowledge and knowledge may lead to decision. Christian ideals may challenge decision, or they may guide after a decision has been made. A story, however, may be aimed particularly at one of these purposes, and in each case the story would be a part of a truly evangelistic program. The same may be said of editorials, general articles, stories from life, biographical sketches, historical articles, in fact of any material appearing in our papers.

Now let us turn to our church school lessons or curriculum publications. Here the key to effective evangelism is the teacher or leader. In connection with the Mission to Teachers, one of our denominational editors prepared a number of suggestions for editors and writers to bear in mind as they plan and write the Sunday school lesson materials, particularly the materials to guide teachers in their work. His suggestions may help us to face our task:

1. *The Teacher's Personality.* Editors and writers should endeavor to make the teacher conscious of the importance of his own Christian faith and life. Paul wrote to Timothy: "Take heed to thyself, and to thy teaching." What one *is* comes before what one *teaches.* Provision should be made, therefore, in the teacher's material for some help in the development of the inner life of the teacher. The teacher needs himself to be lifted in order that he may lift his pupils.

2. *The Teacher's Example.* The teacher should be made conscious that what he does speaks louder than what he says. With humility he should be able to say to his pupils, though he does not put it into words, "I make myself an example unto you, that ye should imitate me."

3. *The Teacher's Purpose.* The teacher should be kept conscious of his chief purpose, which is evangelism through education, the use of lesson materials and the teaching process to lead his pupils to know Him, "whom to know is life eternal."

4. *The Teacher and the Particular Lesson.* The teacher should be led to see that in achieving his main purpose, a great variety of experiences need to be provided for the pupil, and that each of these is a contribution to the main purpose. The contribution of a par-

ticular lesson may be indirect and preparatory to some experience or action which is supremely important, and which would be impossible without this preparatory experience. To ask pupils to take a step for which they are unprepared is folly. If God took centuries to prepare for the coming of Christ, and if He had to lead the Jews into belief in one righteous God before He could reveal Himself in Jesus Christ as the loving Father, and if Jesus had to be with His disciples for many months before He could ask them, "Who ye say that I am?" we should not expect to call pupils to intelligent commitment until we have given them the knowledge and experience on which that commitment is to be based. Therefore we should realize that a lesson which is not directly evangelistic in the popular meaning of the word may be the best kind of preparation for an appeal to commitment. This will be true provided the teacher never forgets the goal of Christian discipleship. A lesson that contributes to a knowledge of God's way of dealing with men, or contributes to a clearer and larger idea of God, or makes clear some element in the Christian life, or throws light upon some ethical problem, is a vital part of evangelistic teaching. When approaching the woman of Samaria, Jesus asked for a drink of water. That request dealt with an ordinary physical need. Next He faced a social problem of race relations. Then He raised an ethical question. Then He dealt with the religious background which the woman already had and discussed the nature of God. Then He revealed who He was. As we read the story we find that all the time Jesus had uppermost in His mind the main purpose of making Himself known to this woman, but His approach was by a series of steps. Writers should help teachers to see that the lesson to be taught is a part of the larger task.

5. *The Teacher's Patience.* Teachers should be led to realize that "in due season we shall reap, if we faint not." There is the law of harvests: first the planting, then the waiting, and then the reaping. Impatience may defeat our purpose. Calling for a decision unprepared for will be meaningless and may even be harmful. It is like pulling up the vegetables in a Victory Garden to see if they are growing. Jesus indicated this when he said, "The earth beareth fruit of herself; first the blade, then the ear, then the full grain

in the ear." Again in other words He said, "I have many things to say unto you, but ye cannot bear them now." The pupils' commitment must be prepared for, and must be followed by patient Christian nurture.

6. *The Teacher Needs Guidance.* Left to himself, a teacher will frequently lose sight of his goal in the teaching of an individual lesson, or may make the mistake of turning every lesson into an appeal to accept Jesus Christ as Saviour. Or he may not know what he should expect by way of response from the children of the age he is teaching. Writers should try constantly to help teachers to understand the kind of response which should be expected and how that response may wisely be sought. This means grading in objective, materials, and techniques.

7. *The Teacher's Outreach.* The teacher should be led to think of those who are unreached by his class. As a part of the leadership of the school, he should feel his responsibility for reaching out into the community to bring in those who are not now under the influence of the Sunday school and church. As Jesus said, "And other sheep I have, which are not of this fold: them also will I bring, and they shall hear my voice; and they shall become one flock, one shepherd," so the teacher should be led to think of the children and youth who are now beyond the circle of the class and the school. He should share in the work of going out into the highways and hedges, and constraining them to come in.

8. *The Teacher a Worker with God.* Writers should endeavor to keep teachers conscious of their helplessness apart from the grace of God working in them and in their pupils. "I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing." Paul recognized this when he said: "I planted, Apollos watered; but God gave the increase." Writers should help teachers to guard against two errors: the idea that they need not use every power they possess and give themselves unreservedly to their task, or the thought that skill and preparation are substitutes for the activity of the Spirit of God with them in the work of teaching.

We Visit in Northwest Chicago

By HERMAN G. NELSON

Editor's Note. This is the second of a series of "visits" by THE CHURCH SCHOOL TEACHER to Sunday schools that its readers may share in such visits and ideas and informatiaon derived from them.

TO TRY to see Nebo Lutheran Church Sunday School in Chicago during the hour's time when when it is in session is to do so "on the run." There are so many departments and classes to visit, so many things of interest to see, so many superintendents and secretaries to meet that a one-hour visit, in retrospect, seems superficial.

Such a visit on February 20, however, left with me the impression that here was a Sunday school doing a splendid job in reaching out into the neighboring community, even that of a big city like Chicago, and bringing within the influence of the church the children of many homes. Even after looking into the faces of the 503 pupils counted as present the Sunday morning of my visit, I was not prepared for the superintendent's statement that 23 nationalities were represented in the school and that half of these children were from non-church homes.

I sensed that Nebo is a Sunday school managed on a businesslike basis, where there is a place for everything and everything is in its place. I sensed that here was a spiritual power house and the truth of that observation became strikingly evident when I walked into the church service a few minutes late and found every pew taken and the ushers carrying in chairs to accommodate late-comers. Back of healthy church attendance is usually a strong Sunday school feeding young people constantly into adult phases of church activity. This is most certainly true at Nebo Church, where the Rev. O. B. Hanson is the dynamic pastor that has made an entire Chicago neigborhood church-minded.

Coming as I do from a Sunday school with a strong Bible class department, I was personally surprised to find that Nebo Church had substituted a "youth" service for its Bible classes. This service

is conducted during the regular Sunday school hour from 9:30 to 10:30 A.M. in the church proper, usually by the interne student pastor. It is a full worship service.

Five or six years ago, I was informed, Nebo made the change from Bible classes to the youth service and has found it satisfactory. At the time, Bible class instruction was not uniformly of the highest character. Young people were found to be coming to Bible class but not staying for church service. In other words, the young element of the congregation was not being trained to attend regular church services. Now every boy and girl is enrolled in this "youth" class the Sunday following confirmation and instead of coming to church to attend a Bible class they participate in a complete youth worship. Attendance is kept and the secretary of the class "follows up" absentees. One person is in charge of ushering and he drafts helpers from early comers. A choir, now made up entirely of girls, sings at the service.

I recognized in this arrangement much merit, though I would not recommend it except where young people for some reason or other are shy about attending the regular morning worship. At Nebo, had this group of young people attended the 10:45 A.M. worship, they would have had to stand outside.

To get a bird's-eye view of Nebo Sunday School, take a look at the day's attendance blackboard, al ready in place and with the day's attendance computed before close of the school session. It showed an attendance for February 20 as follows: nursery, 14; beginners, 49; primary, 78; junior, 127; intermediate, 44; junior and senior confirmation, 51; senior department (youth service), 126; teachers' training, 8; and general officers, 6; total, 503. Enrollment stands at 790. The attendance was reported "about average."

The offering averages $40 per Sunday. Income from the Sunday school in 1943 was $2,700; in 1942, $2,300.

Children from the age of 20 months to four years are enrolled in the nursery or cradle roll, which has a graduation twice a year. The Sunday school as a whole has its graduation in June, the Sunday following confirmation.

One of the surprising features of Nebo Sunday School—and yet it is only normal considering the attendance at each age level—is the large junior and senior con-

firmation department, occupying a large worship room where they unite for opening and closing exercises. For the major part of the class hour they divide into groups of eight to ten, each with a well-trained teacher. Here are enrolled all the boys and girls of junior and confirmation age. For these two years they get an intensive study of Bible history and Catechism. The senior group gets additional instruction from the pastor on Saturday mornings.

A two-year teachers' training course is offered to seniors over 16 years old. It is the Nebo policy not to use anyone as a teacher under the age of 18 years. Nine young women are enrolled in the class at present. The course is an intensive one and diplomas are awarded at graduation.

Every department has a superintendent, assistant superintendent and secretary. Reuben Larson is the businesslike general superintendent. For 16 years he has held the job and for 15 years earlier he was the Nebo Sunday School secretary. He is pleasant and cordial, but he expects every member of the organization to function. Officers are responsible for each department. Secretaries report to a general office, the hub of the school. Each departmental secretary makes out a report every Sunday to the general superintendent, stating the number present, names of new members added, perfect attendance classes, honor students, teachers or scholars on sick list and substitute teachers used, also birthdays and suggestions. Such report sheets are uniform for the entire school.

Certain "props" are used by Nebo Sunday School to boost morale and attendance. While their use may be questioned, they are not questionable. A perfect attendance pin is given a pupil when he attends school 50 Sundays during a year. The pin has a replaceable numeral and when a pupil has had perfect attendance for two years he gets a "2" numeral and so on up to "20" or higher.

Another "prop" is the school's honor roll for pupils who succeed in enrolling a new scholar. For the first scholar a pupil enrolls, he gets his name on the honor roll and a red star by his name. For the second member, a blue star is added and for the third member a gold star is affixed to the name. At the end of each year the honor roll is framed and posted in a conspicuous place. Honor certificates are presented to a pupil each time

he brings a new scholar to school. Birthdays also are remembered at Nebo.

The Nebo Sunday School has a field secretary, besides a general secretary and departmental secretaries. His duty is to visit the homes when some pupil stays away several consecutive Sundays. The cradle roll also has a secretary who keeps in touch with the babies before they are brought to the nursery class.

"We believe in giving work to a large number of people," Mr. Larson commented as the tour neared its close. "Everybody is held responsible for his or her given task."

As one can readily understand, back of the successful Sunday school enterprise at Nebo is its pastor, the Rev. O. B. Hanson. He has truly made the neighborhood, embracing several miles in each direction, aware of his church. Result is that the Sunday school feeds the congregation and the congregation feeds the Sunday school. "Our church is always well filled with worshipers," one member commented with pride.

Dead or Alive

"I am building a church," said 5-year-old Billy, playing on the floor with a set of blocks, "and we must be very quiet."

His father, eager to encourage this unexpected reverence, asked, "And why must we be quiet in church?"

Response was immediate. "Because all the people are asleep."

—*Sunday School Promoter.*

An Associate Teacher

By OSCAR E. ENGEBRETSON

IT WAS almost seven o'clock on Saturday night when the phone rang in the home of Mrs. Henry Lee, who besides her other duties also had served for the last five years as the superintendent of Trinity Sunday School. The voice at the other end of the wire was almost apologetic as Mrs. Swan told her that it would be impossible for her to be present at Sunday school the next morning to teach the fourth grade. "I am sure that you will not have any trouble in finding someone to take my class, though," she had assured her. From past experience Mrs. Lee could not share the certainty that it would be easy to find a teacher to take that class at such a late hour.

As usual she called up those whose names instantly came to her mind, who had at other times filled in when need had arisen. She first called Mrs. Jenson, who informed her that if it had been another grade, she would have been willing to try it, but she felt that she was too unfamiliar with the particular course. The next effort was successful, and Mrs. Lee gave a sigh of relief that the class had a teacher for the next day. She could not, however, escape the question which came to her over and over again, of how efficient the teaching in grade four might be tomorrow, since the teacher would be unfamiliar both with the class and the material for study.

Mr. Carlson was the superintendent in the larger school in the Bethel congregation. Devotions had been held and the classes had gone to their places. Soon a teacher came to inform him that there was no teacher this morning for the sixth grade. That had happened before. Something had come up, so that the teacher could not come, and it had not been possible to contact him. He looked about to see if there might be someone in the room available to take the class. At times some parent who had come with the children had helped out. Today there were two parents, but he knew that neither of these could take the class. The solution lay in doing that which he disliked doing, but to which he

had resorted at other times. He went up to the Bible class and asked Miss Clausen, a member of the class, to teach again. He knew it was not well for her to miss her own class, nor was she prepared to teach the group as it ought to be done.

It was later in the summer at a meeting of the Sunday school teachers of the district that the question of substitute teachers came up for discussion. Mr. Berger of Salem Church told of the associate teacher plan, and how in his parish that had solved most of their problems in regard to securing substitute teachers. This was the plan as he presented it:

"When we selected our teachers for the year in our Sunday school, we went about it as usual, selecting the best teacher we could think of for each grade. We look upon the teaching of the children as a calling from the Lord, and for that reason we find that most of our teachers continue to teach year after year. This year, however, after we had selected our teachers and called them together for their first meeting, we also selected an associate teacher for each grade. We found it was well to consult the teacher about whom she wanted for her associate. There are a number of reasons for this. It is easier for any of us to work better with some people than with others. There is also the question of easy availability, so the substitute might be notified quickly in case the regular teacher were forced to be absent from the class. It was understood that if the teacher knew it was not possible to be in the class the coming Sunday, the other teacher should be given notice as soon as possible.

"This took care of the problem of having a teacher present, without having the superintendent frantically trying to get one at the last moment. But the associate teacher also came as a *prepared teacher,* able to teach. As a rule it was asked that the associate teacher attend the class at least every fourth Sunday. to familiarize herself with the members of the class, the subject matter and the procedure in the class. It was found that many of the associates came more often than was required.

"The result has been that for this Sunday school the superintendent is assured that there will be not only a teacher for every class on Sunday morning, but a teacher who knows the class and the methods of the teaching plan so that all functions smoothly."

Someone was heard to remark that it might be difficult to procure that number of workers for the Sunday school. In fact, it had been the experience of some that it was difficult to get one teacher for each class.

When the plan is tried, however, it will be found that the problem is not so difficult. God has provided each congregation those who have the gift of teaching. Sometimes because of the lack of emphasis on the teaching ministry in the preaching to the congregation, or in the planning of its work, this work in the kingdom of God has not challenged the members as it ought. But in the congregation there are those who have the gift of teaching. Our task is to discover them, call them, and train them.

Among those who feel called to teach will also be found those who feel inadequate to be the regular teachers from Sunday to Sunday. They will be willing to serve as associates, however. After serving in this capacity, it will also be found that when needed they will have had the training necessary for full-time teaching.

The officers, teachers and pupils all have shared in the increased efficiency which has come with the introduction of the plan.

Are They Interested?

By RUTH BONANDER

THE BOOKS tell us that there is no learning without interest. Attention is essential to learning, they say, and there will be no attention without interest. If that is true, and we shall not contest the statement, then one of the most important things for us to do as teachers is to secure and hold the interest of our pupils.

How to do that is our present problem. Are there novelties in teaching that must be employed in order to have our pupils fascinated and attentive to the work at hand? Will contests with highly desirable awards do it? Will a promise of a party arouse the attitude we want? They may arouse a kind of interest, but by using prizes we

cheapen our content which is so rich in interest opportunities, and by the latter method we fail to capitalize on the real value in social and recreational functions.

We have no time for novelties that are nonessential in character. And fortunate it is that we need not rely upon them. There are legitimate and effective ways of securing and maintaining interest and the resulting attentiveness.

One writer tells us that there are three kinds of attention: nonvoluntary, voluntary, and involuntary, but it seems that interest is interest and to make fine distinctions is quite unnecessary. We must have attention, spontaneous attention if possible, and if not, then we must change the disinterest to voluntary concentration. The involuntary type of attention secured by the ringing of a bell or pounding on the table brings us no worthy results anyway. Forced attention is a poor substitute for the real thing. It is the genuine thing we want and nothing less.

More useful to our purpose, it seems, is the classification of two kinds of attention: immediate and remote. Interest that finds its realization in the present is very satisfying to the learner and is highly desirable. The study of one of Jesus' healing miracles, for instance, accompanied with discussion of what we can do for sick folks and perhaps a service project planned and carried out by the class may have in it enough realized value for the immediate present to hold the interest of the class.

Interest in the work at hand sustained by the knowledge of some worth-while success or desired attainment to be gained sometime in the future will also serve us well in achieving our aim in teaching. Juniors might work hard to learn the names of the books of the Bible, not because it is so pleasant or easy a task for the present, but because they have discovered that not knowing them is a distinct handicap in doing some of their assignments in class. Because of a remote value they give attention to the work and like it.

There must be a deep-seated interest in the work in order to hold from one Sunday to the next. Perhaps some weekday activity of the class, at least a part of the year, will help greatly in increasing the interest. That through-the-week meeting can include practical work, recreation, play and service projects that can not be given place in the Sunday session. There are a few general principles, with spe-

cific aids, that must be considered in working for the interest of our pupils.

Know the Interests and Needs of the Pupils

There are interests that are characteristic of age groups as well as specific likes and desires of individual children. These must be known. The former can be learned from books of psychology. The latter must be gained by actual contacts with Mary and John and Herbert. Juniors are known to be eager for active games like football, but John may have such a love for books that he spends most of his time reading.

What are some of the special interests of juniors that we can capitalize on in securing their interest? The most important ones are: love of activity, heroes, adventure, discovery, mystery; the desire for recognition and achievement; the craving for companionship and fun; the hunger for fact and new information; and the love of having experiences that others have had, vicarious experiences. Every one of these special interests of juniors can be made use of in the Sunday school work. There is adventure in Bible stories, mystery in the Parables, new information to be discovered about many things, Bible heroes are numerous; participation in planning and doing, fun and companionship can be provided for in outside activities.

Make Vivid the Consequences of the Activity at Hand

Recognition of achievements in learning will help. At the same time the boys and girls should be helped to see and experience the value and worth-whileness of what they are doing. Satisfaction in doing is a determining factor. If there are felt and appreciated results they will be interested, such as actual information gained, new friends, admiration for the teacher (a hero), satisfaction in activity, answers to problems, guidance in conduct, the approval of others, success in doing, attitudes changed and will motivated—in short, if something really happens they will be naturally and spontaneously interested and put their best effort into the work.

Use Attention-getting Materials

Among such materials are pictures, letters from real missionaries in faraway places, objects and curios, good stories and illustrations (experiences of others), Bibles and other books for them to

use, charts to study. "The Graphic Bible" by Browne is an excellent book of maps of Bible lands. (The price is $1.00.)

Make use of interest-arousing projects also, such as: a party or picnic, play times, service projects, notebooks, making a poster or chart, investigation tours to museums, etc., finding out facts from individuals (interviews), friendship visits.

Be Concrete, Not Abstract

Units of learning must be full of human interest and a sense of value by making things concrete. Do not speak in generalities, but be specific. Although the incidents recorded in the Bible happened a long time ago, bring them down into their present lives by concrete comparison, in likeness or contrast. The teachings of the Bible must be made to apply not to people in general, but to Mary, John and Herbert as individuals. The events of Jesus' life and His teachings are very close to reality, because Jesus lived with ordinary folks and He had the genius as a teacher to tie up great truth with everyday human experiences—the farmer sowing his seed, the fishermen mending their nets, the housewife mixing the dough, and a sick man asking for healing.

"Our Bible," you know, "is a book of *lives*. It is a book of men praying, rather than a book of prayer; of men believing, rather than a book of beliefs; of man sinning and repenting and righting themselves, rather than a book of ethics."

"Often the best way to prove your command of language is to keep quiet."

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

Christian Education in the Defense Industry Areas. From the annual report of the Commission on American Missions of the National Lutheran Council we learn that its ministrations during 1943 extended to 29 such areas scattered across the country from coast to coast. In some of these places the work was carried on largely by the local churches and their staffs. In most of them the service was rendered by the paid staff of the commission, consisting of six full-time pastors, two part-time pastors, three seminary interne students and thirty women parish workers. Two more pastors and seven more women were expected to be added to the staff at the beginning of this year. "The response to the Sunday school program has been especially gratifying. Consider these responses: the first Sunday we had Sunday school in Chester, Pa., 106 children came and the attendance on the succeeding Sundays went up. The first Sunday we had Sunday school in Charleston, S. C., 123 children came and the attendance on the succeeding Sundays increased. The first Sunday we conducted Sunday school in an area at Dayton, Ohio, 150 children came and the response on succeeding Sundays was very encouraging. Just a few weeks ago a new Sunday school was set up in O'Donnell Heights at Baltimore, Md., with 169 children at the first Sunday school session."

The Federal Emergency Housing Authorities in many places have allowed the workers to use rooms erected for recreational purposes or to use the auditorium space in the emergency school building in the housing areas. Homes have been rented in other areas for use as emergency chapels, Sunday school rooms, and as centers for weekday activities. The commission has found it necessary to build one basement chapel and has moved a temporary chapel to the Housing Project at Willow Run, Mich. The offerings taken up at the services and Sunday

school sessions are usually generous, because the people are well paid. The income through these offerings helps to defray the cost of the work done in these areas, and thus releases funds that can be used for expansion into other areas not being served.

In addition to its regular help the commission gets occasional help from pastors who find it possible to secure short-term release from their congregations so that they can give from one to three months of volunteer service in the defense industry communities. The Commission pays the cost of transportation to and from the field and also pays living cost on the field. They also hope that school teachers and others will find it possible to volunteer their services during the summer months to help in the vacation Bible school program.

* * *

What Is Parish Education? "Parish education is Sunday school work *plus*. Children and adolescents are still the main concern of parish education, but in using the wider term the church of today is simply recognizing its duty to include the adults also in its educational program. The church knows that it has not completed its work on the day of confirmation, that Christian education must continue throughout life. Ideally, every sermon should be a "teaching sermon," every meeting of every organization within the congregation should be educational as well as functional."—From that article in the *Lutheran Companion* for Feb. 19, 1944, by the Secretary of the Board of Parish Education, which we hope all our teachers have read.

* * *

The Heart of National Defense. Dr. Frank W. Ballou, superintendent of schools of the District of Columbia for the last 23 years, was recently feted by more than 500 of his teachers and friends, and in the course of his response to the many tributes paid to him, he said: "At this time of national emergency, we do well to remind ourselves that national character is the heart of national defense. National character is something that Congress can not vote and that national appropriations can not buy in the market place. The development of national character is a social, political, economic, educational, and spiritual process, inherent in a society of free people, and indispensable for national unity. National character is systematically developed, day by day,

year by year, and generation after generation, in the established institutions of the nation—the home, the church, and the school. . . . The nation needs a revival and a restoration of those religious precepts and practices which were fundamental in the lives of the colonists. The concept that man is a child of God should again become the compelling principle in the actions and lives of men."

* * *

Fireside Forum. A variation of the Bible class for young couples has originated in Gary, Indiana. The originators were Mr. Reuben E. Olson and Rev. Harold Schmidt of Gary. The aim of the plan was to include in the study part of the project the promoting of a more hearty understanding between neighbors. There is a central committee to designate hosts and hostesses and to assist in the selection of guests. As indicated by the name, *fireside forums,* these meetings are held in the homes and are most informal. The topics for discussion may be a regular prepared course of study or they may be selected from the natural flow of conversation of the group. The leader of the group would naturally see to it that the topic was one of real profit. The problems of Christian World Peace could be well handled in such a group. The host and hostess can invite neighbors whom they wish to interest in religious life and thought.

* * *

Home Education with Records. Religious recordings for use on the home phonograph are now available in large numbers. Some are adapted to the needs of little children of nursery school and primary school age and some are recordings on the life of Jesus and various Bible readings, including suitable Lententide passages, etc. Sunday schools could prepare and circulate lists of suitable records in their literature for home co-operation.

* * *

Effects of Released Time Schools. A class in Christian Education in Wagner College, Staten Island, N. Y., has made a study of released time schools of religious education in New York City. As compared with the Sunday school it was found that the released time school devotes more time to the actual study of the lesson, is usually under a stricter and more effective discipline because it is able to carry over much of the atmosphere of the public school, and on the average has a superior grade of teacher.

The released time school devotes a minimum of one hour to its entire program and, in some cases, increases that time by a voluntary session—that is, the pupils remain longer of their own free will for an extension of the school's work. This extension may be in the line of art, music, dramatics, or handicraft. Sunday schools can not extend the time of their session because of interference with the services of the church or because of conflicts with the pupils' plans for the rest of the Sunday. Time for instruction is gained in the released time schools by having shorter opening and closing exercises and having a minimum of announcements.

* * *

Trailer Missions. The Emergency Planning Council of the Missouri Synod has put into successful operation an idea that was born years ago but had been laid aside when the war began. The idea was that a missionary with a trailer could do a great deal of good in isolated communities. For instance, he could carry much equipment with him. He would not have to go home every night, for his home would be right in the trailer. Under such a plan a missionary could settle in a place, work it up, turn it over to a minister, and move on to the next place.

The Emergency Council thought the plan seemed to answer the need for serving Lutherans who were moving to the various war plants in the U. S. A trailer was tried out in Missouri for three months and the plan was found to be workable and full of promise. As a consequence a member of the Seminary graduating class of 1943 was called to start the war-plant work in Great Falls, Montana.

The equipment which was taken along included a 1941 Mercury, with tires; a ton-and-a-half 1942 National Castle House trailer, measuring twenty-four feet in length; a 16-mm. DeVry projector with ten reels of film; a seven-foot screen; an electric phonograph with a good supply of religious records; an S. V. E. projector complete with slides and filmstrips; a Speed-o-print duplicating machine and postcard duplicator; a rubber stamp set; a loud speaker system complete with various length of wire, two speakers, and a microphone; a typewriter; various dishes, books, clothes, etc.

On its own power the heavily laden caravan reached its first objective, the Packdale, Bill Holt

defense homes. On December 12 the first session of a newly-collected Sunday school was held with forty-four children present. The attendance soon jumped to sixty-eight. A Christmas program was given in the nursery building of the project, in the presence of over 250 persons. The Sunday school now has its own superintendent, officers and teachers. The trailer went on to Anaconda to render assistance to a missionary just beginning work there; U. S. O. centers were visited and supplied with Lutheran literature, etc. In six months 15,500 miles have been covered. It is said that it took David Livingstone *twenty-five years* to travel 13,000 miles, the trailer needed less than six months to cover that distance. There seem to be vast opportunities before the trailer missions.

* * *

A Prayer for Teachers. The last issue of the *Journal of the National Education Association* contains a full-page prayer for teachers, which every teacher in Sunday school or in public school would be the better for praying every day. The last two paragraphs read as follows: "Grant that I may strive not so much to be called a teacher as to be a teacher; not so much to speak of Thee, but to reveal Thee; not so much to talk about love and human service, but to be the spirit of these; not so much to speak of the ideals of Jesus, but in every act of my teaching to reveal His ideals.

"Save me from letting my work become commonplace by the ever-present thought that, of all human endeavors, teaching is most like the work that Thou hast been doing thru all the generations. Amen."

A Common Problem

By LILLIE M. SAUNDERS

Issued by the National Kindergarten Association

CAROL SMITH, if you don't behave, you will have to go upstairs!" exclaimed the child's mother. "You have never acted like this before. I can't understand why you do now." Mrs. Smith turned to her mother, who sat silently listening. "Honestly, Mother, I am ashamed of the way my child is behaving." Real concern was in her voice.

The older woman looked toward the child. "Carol, dear," she said, "don't you want to take Dolly Ann

out for a ride in her buggy? The sun is so nice and warm. If you will keep her out until I finish these buttonholes, I will come and walk with you."

"Oh, goody, Grandma. Come on, Ann, let's go ride," and Carol caught up her doll from a chair and put it in the buggy. "The baby wants to ride, doesn't she?" The four-year-old child was now the solicitous mother.

After she had left the room, her mother said anxiously, "What is the matter with Carol? She has never before in all her life talked so loudly and been so impudent."

"Don't worry dear. Carol is all right, but she is as bewildered as you are. A condition has come into her young life that she has never met before. Perhaps, I should feel badly about it, or guilty rather, for I am the cause, you see."

"You, Mother? How can that be?"

"Carol is being forced to share your interest and attention, for the first time. Until now, practically every one of her waking moments she has possessed you. You have usually been on hand ready to gratify her every whim. She has been the center of your whole individual world. When her father is at home she is the attraction for both of you. Now, she is sharing with me. As it has been so long since you and I have seen each other, we have much to talk about. I thought of this before I came and wondered what her reaction would be. It was all right yesterday when I first came, because she, too, was interested, but we have talked on so many subjects that are unknown to her that she has become tired of it and is trying to focus our thoughts on herself again. Last evening she shocked you by trying to show off. She only did it to gain attention—and applause! That failed. Today she is trying another method: that of shouting and talking back to you."

"But, Mother, you are to visit us for some time. I can't let this go on. It will become a habit. What shall I do?"

"First—don't worry. This little episode will be a benefit to both you and Carol. She is completely self-centered; that is so often the case with an only child. To her you are here for her benefit only. Such a condition usually comes about unawares, especially if the child has had much illness as was the case during Carol's first two years. She is certainly the picture of health now."

"Yes, her health is practically perfect; but you haven't told me what to do about this queer mental quirk—this selfishness, to name it correctly."

"The remedy is easy to administer, I believe, but it will take time, patience and persistence. When she addresses either one of us, we will pay attention, insisting that she does not interrupt or shout. Then, at times we will talk about something with which she is familiar, and draw her into the conversation, so she will not feel that she is being pushed aside. But she must understand that part of the time belongs to us and at that time she is to amuse herself. Too often children are put off with, 'Don't bother me now'; 'Go and play'; 'You ask too many questions' or some equally preoccupied remark, thus causing the eager young person to feel not wanted, or in the way —such a dreadful sensation. The small victim is hurt and bewildered and does not know how to handle the situation. It seems unfair, as it really is, so the child retaliates by trying to hurt in turn. Carol did this by shouting and talking back. So you see she really is not to blame. The fault, and its cure, are ours."

Vacation Schools

From page 4

Some of our older and well-established congregations seem to have given up their vacation schools. Just why they have done so is difficult to ascertain. There is room for the impression, however, that this omission is a symptom of a general lethargy that has settled upon the church. Congregations of this kind are not growing fast; in fact, many of them are on the decline. One could wish that they would bestir themselves a little more and recognize where this course is taking them. Progress may not be as easy as it was in former years, but it is still worth the price of much effort and prayer, even if this includes the sacrifice of time and money and no small amount of inconvenience.

Because of the abnormal conditions in which we live today the need for vacation schools is particularly urgent. Attendance will give our children something worthwhile to do, and it will put into their lives an unfailing source of strength in a world of stress and strain.

To give guidance to our schools in the planning of courses, the Board of Parish Education has

prepared a list of recommended curricular materials. This list is available upon request. Inquiries may be sent either to the Board of Parish Education, 415 Harvard Street Southeast, Minneapolis 14, Minnesota, or to Augustana Book Concern, Rock Island, Illinois.

Monday to Saturday

From page 2

quency are numerous. Poor eyesight or low intelligence, with poor standing in school, undernourishment or some other personal factor may be the fault. More likely it will be bad companions, a broken home or a family income that is too low. I do not want to take your time here to discuss causes, neither do I wish to give you an array of statistics. Let me just say that in Chicago, as elsewhere in our land, the rate seems to be going up, following England's experience during war years. The increase during the past year is estimated by competent observers (though some do not agree) to be at least ten percent. The proportion of first offenders—those who are brought infor the first time—is growing rapidly. Increasing fastest, however, is the number of girls. We include here both the teen-age camp followers and the "khaki-wacky" girls who have not left home, many of them honestly, though misguidedly, in love, or trying to be patriotic. Many of these girls, incidentally, come from our "better" homes.

To me the increase in delinquency seems symptomatic of our times, of the unrest and uncertainty, of the discrediting of old standards and the groping for new ones. Certainly it indicates the sort of times our children will live in. Even more certainly does it show the need for a knowledge of Christian teaching and for a strong moral fibre.

Here is another thing. How many children, possessed of a wholesome outlook on life, one as well developed as we should expect at their age, have found it suddenly upset, somehow, or gradually undermined, by our war living? By parents, both of them employed, perhaps, who neither give their children adequate supervision nor make any explanation, at the child's level, of the changes that have come into the home? By parents who openly patronize the black market and who do not interpret wartime restrictions to their children in any fair way? By our propagandists with the hates which they have engendered for

undemocratic ideologies? Putting it more simply, how is the religion and the outlook of our children being affected by the war?

I could go on. There are many other things that tend to undo the character building which our church schools accomplish. All of these factors are present and tugging away at our children. What can we of the Sunday schools do in this tug-of-war not only to hold but to out-pull, to win?

We can make our church school of maximum effectiveness. That in itself would be outside the scope of my discussion though we, all of us, prepare during the week that our class period will be fruitful.

We can—and must—reach into the homes. I think that every teacher should acquaint himself with the homes of his pupils. This will help the teacher better to understand the problems and needs of his boys or girls. If the parents know and trust the teacher the child is more apt to be regular in attendance. It follows, too, that the teacher will be more effective because the child will respect the teacher more. Most important, the child is more likely to follow, in daily living, the things learned at church because of the greater respect for his teacher and because he will receive more understanding and encouragement from his parents. Perhaps, also, this will help bring to church those parents whose attendance record is not of the best.

It is very important that the teacher develop a good personal relationship with his pupils. He should lay special emphasis not on the star pupil nor on that usually mythical being, the teacher's pet, but on those children who need help the most. That may well be the problem child of the class, whether it be the boy who is too long on energy and too short on anything except aircraft, whether it be the girl who has the nicest clothes and wants the other girls to know it, or whether it be the child who is retarded for one reason or another. If the teacher fails or succeeds only partially in this, his job will be harder and his success will be less.

A simple method that one teacher uses for keeping in touch with what his boys are thinking about is to reserve a few minutes at the end of the period for any sort of conversation or discussion the boys may choose. It has proved to be a help, too, in side-tracking digressions and irrelevant talk during the lesson itself.

One of the best ways of getting acquainted is an outing. A trip to a ball game or museum is good, but one in the woods, into nature, is better. One method for a class of boys—perhaps some of you have a better way—is to spend a few minutes each Sunday for several weeks in planning. The entire class works it out together. After location, menu and program are agreed on, the work is distributed. A treasurer is appointed who handles the funds as directed by the group. During the affair the teacher becomes one of the boys, willing to do his share of the disagreeable jobs and to join in on the games. Also, he does as little directing and ordering as possible. He invites and takes, somehow, as much "kidding" as he gives out. One boys' class was composed solidly of Cub fans. The teacher became a Sox fan even though it meant doing a little research on names and positions of players, standings, etc.

An outing is excellent, also, for developing group solidarity. Other ways are to do something special or something together at the yearly picnic or to take over some certain duty at a social gathering of the congregation, a "family night," for example. Group solidarity is helpful in keeping the boys together and in keeping them interested.

There are many other ways of developing and keeping good personal relationships with the members of the class. Treat them as good friends when you meet them on the street, in church or elsewhere; give them public commendation occasionally; defend their interests when necessary, and you can always be proud in public of your class. At the very least you should be able to find something, other than the teacher, about which you can publicly feel happy. By thus cultivating the confidence and friendship of your class you will find yourself ready to do a good job of teaching and of character building.

To the teacher will come the reward of watching the growth in knowledge and understanding on the part of his pupils and of knowing that he has had a constructive part in it. And, lastly, he will make friendships that last through life.